


The Divine Cool Breeze

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There are many who are not here,
who have got their Realization all over the world.
I remember all of them.
And all of you should remember them.

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THERE IS ONE GURU MANTRA TO REMEMBER:

we are Sahaja Yogis. Just remember this. We are Sahaja Yogis. And once you know you are Sahaja Yogis, this projection will start.

What happened to William Blake, if you see, he started projecting his imagination and he reached the point of knowledge. So anything that you see, anything you do or others are doing, try to relate it with Sahaja Yoga – and project. Then you will also reach the ocean of love.

Once you have that, then what? Who can disturb you? Who can trouble you? Who can make anything that is difficult for you because you are sitting in the ocean? The fellow is sitting outside somewhere. How can he come into the ocean and trouble you?

So this is what is to remember: you are a Sahaja Yogi. Take a bandhan morning and evening. It is so simple. Even to say ... seems stupid to Me, but I have to say because people forget. You forget that you are realized souls. Use your vibratory awareness for at least protecting yourself because there is negativity sitting next door.

So be very careful about this, to remember that “I am a Sahaja Yogi.” Once you say that, you will know how you have to behave, what is the protocol. You will know what is the discipline you have to follow. You will know how to love others, everything. This is the essence.

How many have been Sahaja Yogis before? Poor things, all these gurus suffered so much. You are not to suffer, not to go into any kind of a misery any more – no more. But do not forget you are Sahaja Yogis, that is why. That will give you complete confidence in yourself and you will be absolutely secured. Try to establish the state that you are Sahaja Yogis. Thus you become gurus of yourself and of others. ॐ







you lead
a life that

Easter Puja
22 April 1984
London

We are celebrating the resurrection of Christ. With it, we have to also celebrate the resurrection of human beings, of Sahaja Yogis, who have been resurrected as realized souls. With that, we have to understand that we enter into a new awareness.

There was no need for Christ to enter into any new awareness. He had to come down again to show to this world that you are the eternal life, that you lead a life that is spiritual, which never perishes.

You have to rise into that new realm, which is the realm of God Almighty, what you call the Kingdom of God. And He said it very clearly to Nicodemus, that “You are to be born again.”

And when he asked, “Am I to enter back into my mother’s womb to be born again?” He said it so clearly. It is so clear. Those who do not want to see can remain blind, but He said it very, very clearly that “No, that is whatever is born of the flesh is the flesh, but whatever is born of the spirit is the spirit.”

I mean nothing could be more clear than that, that it has to be born of the spirit. Of course, human beings have a special capacity to twist everything around. For them, spirit could be a book, could be some words, could be an organization, a church or some sort of a thing like that which they have made. But whatever is man-made is not the spirit. This is the clear statement of Christ, which people wanted to avoid and start their own organizations, their own ideas. They created a very mythical thing in His name and now the time has come for it to be blasted.

It has been going on and on for thousands of years. It captured so many innocent people and people are into it. But when you are resurrected, when you become realized souls, one has to understand that now your movement is inward, you are moving towards your roots and not outside.

So whatever was the endeavour before Realization has to be changed. The direction has to be changed and that point mostly we miss.

is spiritual
which never perishes



Entertainment for the spirit

This is the thing today I am trying to explain to you: so far, to a human mind, entertainment was important – entertaining to the mind, not to the spirit. Entertainment to the spirit is absolutely opposite to the entertainment to the mind.

Like somebody the other day telephoned to Me and said, “Mother, there is no excitement in Sahaja Yoga.” The excitement is too much. We are going against that. We are going towards peace, not towards excitement and these kind of electric shocks that we require every time....

All human enterprises have been like that. They are to excite your body because if it is the dead you are dealing with, then you have to excite it. But something that is living, that is eternal, you have to enjoy it and not to excite it. So the direction has to be a juxtaposition and that is where many Sahaja Yogis fail to understand.

How do we do it is the point. How do we make our attention move inward instead of going outward? If you start from the time you are born again, it is much easier because it is into a new venture you go. In that is the peace – peace of your spirit, the joy of your spirit, which is permanent. You do not need any excitement from it. It is permanent. It is eternal.

Realization is effortless

So the first thing that comes to our mind is that whatever we do before Realization, we have not to do. The first and foremost thing is Realization comes to you effortlessly. So the effort which is built in your body all the time, the energy of effort – “I must do this, I must do that, I have to do this, I have to do that” – that creates tension.

So what do we do? We do not try to compete with others. We do not try to fix certain timing, dates, watches. We do not also put our attention into any endeavour which puts us into effort, but we relax that attitude of effort. It is called as, in Sanskrit, *prayatna shaithilya*.

For a Western mind, it is very difficult to grasp the subject, so try to understand. That does not mean lethargy, so one should never confuse with the dead, the energy of the living. Now we are trying to transform our energies towards the energy of the spirit, so you have to allow the spirit to take over. Your effort of your mind should be reduced and the energy of the spirit should work through you.

Now how do you do it? First is detachment. Detachment – start with the thought. Let us see the thought. It is called as *vichara shaithilya*, relaxation of the thought. Now a thought is coming into your mind, some thought, “Today is Mother’s puja, let’s go, we have to hurry up, you see, must get this.” You didn’t get the flowers. Now you go to the Third World and get the flowers. You must get this and you must get that.

Second is “No, detach yourself. Witness. Leave it to the Spirit. Watch. You will get it.”

Many of you have noticed this. But still this mind, which is quite silly, tries to impress upon you that you have to use the old junky instrument of this mind and it asserts that “better use” and when you start using that, ego comes in, you get attached to it and what you lose is your progress and thus the joy is minimized.

The spirit works out auspiciousness

How do you detach yourself...? I tried something as human beings do, in the beginning, just to see how it works out, because I had to experiment. For example, when I had to attend any puja or anything, I used to ask them, “What is the auspicious time?” So they would tell Me, “This is the auspicious time.” And then another would telephone to say, “This is the auspicious time.” So I said, “How can there be two auspicious times?” You see, it is a big problem with human beings.

So they said, “There are five *Panchangas* in India.” That means five books to consult the auspicious time. That is what human beings have done. I said, “Then why consult? It’s better not to have five auspicious times, isn’t it?”

The auspicious time has to be beyond time. But it is bound in time the way human beings have made it... You calculate. You have a watch. You see, to overcome all these hurdles, human beings also make certain devices. So you consult, “Now what is the auspicious time here...?” Then it is a big headache because there are five books to be consulted, watch could be wrong, this could be wrong, that could be so.

But if you are the spirit, then the spirit works out auspiciousness. It is the spirit that works out the auspiciousness. And imagine, when you think like that, how much tension goes out. First of all, you have to be a slave of the watch. Another, you have to be the slave of the books. Then you have to be the slave of the market, of the room, of the place which you have to hire. But supposing, if you allow the spirit to work it out, then everything will work out and you will reach the point where it is the most auspicious.

So how do you accept it? Just by accepting.



the spirit works out auspiciousness

a mantra is that power of the word that expresses spirit

Allow it to work out

If you give up your *satta*, your own domain, you get into the domain of your spirit. You give up your domain – that is your ego’s domain or maybe your super-ego’s domain – you give up that and try to see things, how it works out.

Now what is the testing point of it? How do you test it? It works out. That is the point of testing. It works out.

Allow it to work out. Do not put your attention. Attention has the second part of it – it is the tension. And do not try to say, “Why not today? It should have happened today. We expected it to happen. Why not at this moment?” That is your ego.

“Thy will be done.” So the thought that starts moving in our mind all the time, which creates tensions, is not the thought of the spirit. So what you should say is “Not this thought. Not this thought. *Yan neti neti wachaneyh nigamh awochuh*. Not this thought, not this thought, not this thought.” And see how you relax.... Just go on refusing to accept any thought. So you go into nirvichara. In that state you feel the spirit.

The weapon of forgiveness

Christ has done the greatest work on this, but we do not understand because His life was like a micro-thing – three years. So we have to open it out a little bit and see what He did. He has given us the greatest weapon of forgiveness. When you forgive a person, what do you do? You accept the situation, to begin with, and secondly you forgive what you think has been done wrong to you. But because nothing can be done wrong to your spirit, you just forgive because you are the spirit. And when you forgive, you have found that your tension goes away.

So even to your thoughts you say, “All right, forgive this thought, forgive this thought” because thought is also not to be punished.... Not forget, but forgive because then you will even forget that you are the spirit. “Forgive all the thoughts that are coming to me.” Just go on saying this. It is a mantra. What is a mantra? It is that power of the word that expresses spirit.

So this is a very important thing Christ has given us: the weapon of forgiveness. Everybody has that weapon. Everyone can use that weapon. You do not have to put in any effort for it. You do not have to pay for it. It is just you have to say, “I forgive.” You will be amazed. Your nerves will soothe down. This tension, this pressure of these modern things will be reduced if you go on saying, “I forgive, I forgive them.”

The central path

This opposite movement that you have to move, first of all, should start at this point, today, from forgiving others. Now what happens when you forgive someone? That means you do not react. The power to react to somebody’s injuries, insults is finished. And when that power is finished, you become a powerful person because nobody can now overpower you because nobody can kill you, nobody can hurt you, nobody can do anything to you.

But it is not, again I will say, shamelessness. You see, people can think that it is shamelessness. So if somebody says to you something harsh and something that is wrong, you do not accept it....

In Sahaja Yoga one has to understand that it is just the central path. It is just the balancing thing which is important. It is not an extreme of anything. Like when we go to say that you must forgive everyone, it is not going to that extreme where you have done some wrong and somebody says to you, you don’t take that part of it. It does not mean that. Again discretion is the engine of your movement....

It is a very thin road on which you have to walk. One side is the huge big Rock of Gibraltar of your ego. On the other side is the superego. In between is a small discretion path going on which you have to see both sides. Whether you are hitting yourself with the Rock of Gibraltar or falling into the valley of superego, you should see that you are using your discretion.

So the other thing one has to remember is that whatever you were doing before Realization is to go to extremes.... But in Sahaja Yoga it is a very slippery road on which we are walking and there you have to see that it is not your ego and it is not your superego. So discretion has to be used very much and the balance in this movement.... In Sahaja Yoga, as soon as you leave your discretion, you fall this side or that side.

Those people who are high quality Sahaja Yogis, take to discretion first, how far to go. Now for that, Mother does not have to say because you are the spirit. You yourself – you are the spirit.

First of all, assume your position as the spirit and then move with it, that you say discreetly how far to go, how far not to go.

Enjoying the waves

You have to become thoughtless by becoming a forgiving person. Most of the thoughts will drop out once you become forgiving. But you cannot forgive some people, like you cannot forgive God, you cannot forgive Mother. Certain things you cannot do, so the maryadas must be seen. Now, in these boundaries, if you walk properly, you can go ahead. This is the thing which brings you vichara shaithilya or you can say the mind becomes relaxed.

Then you have to have *vishaya shaithilya*. That means your sense organs always react to things because you are human beings. You are born like that. So whatever happens, you react. For example, you see a beautiful flower, you react to it, some sort of a thought rises with it. Now you must practise to see something without allowing any thought to rise. Then you start sucking through your spirit the beauty, the glory, the fragrance of a flower. Every flower is a poetry, but when you start thinking about it then it becomes a dead thing. But you just try to enjoy.

Now you are the people who are on this Earth to enjoy yourself, not to worry about anything, just to enjoy. But if you are still used to “I must do this thing special, I am some special Sahaja Yogi, I am a very highly evolved Sahaja Yogi,” then you are finished.

Say we are all going in a boat, enjoy the boat and also the waves. But somebody says, “I’m a very special one, I’ll try to jump down,” then you are back again into the same position. So one has to have an attitude of looking at things. Try to develop this habit of looking at things without thinking about it. Try to develop your mind on those lines, that you do not react.

Now that excitement business or all this sensationalization, that is today’s craze. It comes from the same, that your sense organs require a kind of sensation because they react. We must have our sense organs which do not react because they must only react to the spirit. So we have to develop a new type of sense organs or a new quality of sense organs, which do not react to outside excitement.

The source and central point

Now if you want Sahaja Yoga to be excitement, how can you do it? I mean it is just the opposite of it.... For example, your eyes – they see something, then they react. Your ears – they hear something, they react. Somebody wants to talk – see the reaction. There are expectations. But because the spirit is active itself, it acts itself. You have seen vibrations do not speak, they act. It has the power to act. You need not react.

If you can reduce the power of reaction, you rise much higher. This is a thing which one has to know when now we are celebrating His resurrection because it is *tapah*. It is the penance of Christ. Christ came on this Earth for penance. You know

in the Gayatri mantra there are seven things they have said it and at the point of Christ it is tapah. It is the penance. So you have to have so-called penance to achieve the joy.

The penance is to pull back your sense organs inside yourself. As Krishna has said, you have to pull back all your limbs of sense organs like a tortoise does. So the excitement that you require for your sense organs is no more needed because your sense organs now are themselves the source of excitement, in the sense that they neutralize all the excitements.

You go to that point from where it starts. A river starts with a very small little drop and then it expands, expands, expands, expands. You go to the source, absolutely to the central point. There you will find hardly even a drop falling out.

Another good example would be that a wheel has the central point and the wheel moves all the time, but the central point has to be fixed... With the wheel, if that central point also moves, then the cart cannot move. The cart will also start rolling down.

So the central point has to be fixed, otherwise the wheel cannot move. So you go to that central point and the movement is on the central point, where there is no movement in a way because there is only ascent. There is no revolution. It does not revolve any more. There is just ascent on the central point.

Generosity and pleasure

I hope you try to understand that all the movements come out of ignorance. All the outer movements come because we are not yet on the central point. But that achievement is not difficult because you have jumped onto it, but you again come out onto the periphery, onto the wheel. So how to keep there and to ascend in that line...? Every time you jump out, now how do you go back to the central point? It is by detachment, by tapah, by penance. Penance is to deny. It does not mean asceticism of outside, but asceticism of within.

First of all, we must learn to give to others. That also sometimes people find difficult, I have seen.... Try to give to others – detachment.

So one way is to have forgiveness, then the second is generosity. If you work for Sahaja Yoga, say, “I haven’t done anything so far.” Not to react to it, what work you have done. “Oh, it’s pleasure. I did it. It’s my pleasure. I did it just out of pleasure.” Don’t count it. “I brought four flowers, she brought two flowers. I must be paid for one and a half flower.” All these calculations are on the periphery, outside, when you were not realized souls. Now you just do not count anything else but your blessings. So you be generous.

Children and generosity

I have seen now people have different attachments, subtler ones, like attached to their own children.... Once the children are born to Sahaja Yogis, then the whole world becomes their children. You will spoil them. You will spoil yourself. You are just their trustees, but to you it becomes a very big thing that you have produced a child....

To create a child is not something great, but that you have a child in charge of you, which has to work for God. You are just in charge. But to identify that “this child is great, he’s a very big realized soul” and all that will blast your head completely because it is a subtler blasting. It is like a hydrogen bomb. Ordinary bombs can destroy a part of it, but these subtler bombs are even worse. And that will spoil the child, that will also spoil you very much in your ascent.

So what you have to do is to see that if you have a child, you are just in charge, as you are in charge of all the children of Sahaja Yogis, not of your own. Be generous.... The person who is a generous person, for him the whole world is his family. So expand yourself....

What we understand is that our relationships and our identifications have to be dropped completely. We are universal beings now. So your child is a source of joy. Every child should be the source of joy to you. Every child should be. Bachelors that way are better or the ones who are not yet married, they can enjoy everybody’s child nicely. But when you are not a mother and a father, if you are enjoying, what is so creditable? When you become the parents and then you enjoy other children as much as you enjoy your child, then your generosity has started.

The wheels of the chariot

The generosity of loving others, the generosity through compassion – compassion does not mean that you should pity someone, but compassion means the sharing of personality, the sharing of love personality. And that is where we miss the point, that compassion means somebody has to be helped. Sahaja Yoga compassion is not that. Sahaja Yoga compassion is sharing.

First is the forgiveness.... Second is – you can call it the compassion or the detachment leading to compassion.... Thirdly is the compassion. These are the wheels of your chariot which moves you. These are the wheels you should remember.

Now, if you go further with it, with the detachment – supposing it works out in you – even you become compassionate. Even if that comes, still what is the judging point? How do you know that you are all right? How do you measure? How do you find out that you are all right? What do you call to take the bearing of the ship? How do you know? You must have peace. You should be a peaceful person.

Agitation should be outside, but you should be an absolutely peaceful person. If you are not a peaceful person, then be sure that you are not yet there where you should have been.

Now you can say that Christ also got very angry. “He took a whip in His hand and beat the people, so we can also do the same.” You are not Christ. You are not an incarnation. You must know you are a realized soul, so you do not have to take a whip in your hand and hit others. You cannot. This is the mistake that the disciples of Muhammed-sahib have done, that they never thought that He was an incarnation. All the incarnations have killed. Krishna has killed. Rama has killed. The Devi has killed. But you are not the Devi. You are not Shri Krishna, so you do not have to kill anyone. You do not have to show temper.

So if you still have a temper, then know that your progress is very slow. You have to be a peaceful person. Imagine Sahaja Yogis having a jihad, what do you say to that – going with swords in the hand and a spear in the hand and hitting others?

Peacefulness and aggression

This point I want to make very clear because when I am there, of course, I am going to tell you, everyone. But when I am not there, I do not want you to take in your hands the swords and things and fight....

So you are not to take any weapon into your hand or even anger does not behove a Sahaja Yogi at any point, unless and until I tell you to be angry. So this is the criteria, that you have to be a peaceful person, not an aggressive person....

If you are argumentative, then know that you are not yet there where you have to be. A peaceful person goes to a point and then argues it out. If you are argumentative, then your progress is not all right.

So a person has to be absolutely peaceful and this peace is the most effective thing. We are seeking the peace of the universe. You cannot achieve it through any one of these bombs. You can only achieve it through the spirit, which is the source of all the peace. So I would request all of you to give up tempers, angers. Peace is the greatest powerful thing on this Earth....

The one who does not react to anything else is the most powerful. So one has to understand that peace is the criteria to know that you are absolutely at that point where you have to be. But peace by no chance means cowardliness....

The difference between a peaceful person and a cowardly person is that a cowardly person acts to the negative forces and a peaceful person creates positive forces, constructive forces, generates it. So you are not to be cowardly, but you have to be peaceful and a peaceful person is like a magnet, so soothing it is.

Soothing like ghee

We are moving towards the soothing qualities of the spirit. We have to soothe others and not to excite.... We call it like the ghee. When the body is charred and is absolutely burning, then you put some sort of a ghee on it so it becomes smooth like a lubricant. Such a personality is a lubricant. It does not go into friction, but reduces frictions. It is a lubricating temperament. So you should judge yourself, “Am I a lubricant personality?”

For example, you see two people are fighting. And one goes as a peacemaker and one goes to excite it more – you see, he joins them. Now the one who is the peacemaker is the blessed one, is the one who is the one moving towards God because he is the peacemaker. “Blessed are those who are the peacemakers.”

All these things, if you see, are what I am telling today. It is the same, but in a different language, that’s all, as what Christ said. To understand Christ, you have to open Him out more because He said it in very simple words which have very deep meanings and only a Sahaja Yogi can understand Him. So you have to make peace.

Love is radiant

The love that you enjoy is not what is bestowed upon you, but what you bestow upon others. The idea of love is also funny. It is just the opposite of what you have seen so far. They will write, “I love you.” And the second sentence will be “I want to divorce you.” And the modern fashion is like that. “I love you, I want to divorce you because I love you too much because I want to spare you.” It is very modern, very sophisticated.

So the love that hurts others, love that tortures others, the love that expects is not love. Love that just flows, just forgives, is just compassion, is the most enjoyable thing, radiant just like the sunshine. Christ even forgave those who crucified Him ... because He knew that God will not forgive. Even God will not forgive those, so He tried to forgive them. But we, those who call themselves Christians, those who are supposed to be Christians, are just the opposite of Christ, just the opposite in every way....

So you come to a point where you understand that you become the love. And when it is pure love relationships, then there is no lust and greed or anything, but just love and the purity of it. You do not want to do it because you want to have any lust out of that person. It is just the opposite....

So what you emit out of your love to others is a sense of security, an ocean of security you can call it. Everyone feels secured, secured with you. And that security will be felt by everyone.

Trust – trust others. You must trust. That is very important. Trust for everything. I have seen some people are very serious on money. Some are very serious about

possessions. Some are this. I know they are sometimes weak people. They could be weak about money, weak about possessions, could be even insulting to things that should not be so, but do not lose your temper. Just have forgiveness for them and let them feel secured, absolutely secured.... Trust others because in Sahaja Yoga you must know we are all growing, we are all transforming.

So we must grow. We must grow and, for growth, security is the most important thing. If there is no security for a tree, it will never grow. So everybody should feel secured in the company of Sahaja Yogis.... Growth must take place and for that you must trust.

Somebody might make mistakes. All right, it doesn't matter. Somebody may be dishonest. It doesn't matter, but give them security.... As long as that person is honest to God it is sufficient. Our honesty is of a different level.... They are growing. They are coming to the light and the more light they see, the better they become. This trust has to be there, trusting in God that He will give him the right path.

Collectivity and self-discipline

This understanding about your growth is within yourself, which you can see, and the highest of all is the collectivity – not the fraternity of bhoots, but collectivity. Again discretion has to be used, how far you are collective. If a person thinks he is a very great person and he can correct everyone and he can punish everyone and do as he likes, then he is not collective. But sometimes you have to also understand that even with bhootish people, I have to stoop down to conquer them, to bring them up. Do not become like them. Try to elevate them rather than to go down to their level. And if you can manage that, then you have achieved what you wanted to do through your collectivity. And a person has to be collective. If he is not collective, then one must know that there is something definitely wrong with that person....

What you have to do is to have a kind of self-directed discipline – self-directed, not on others, self-directed.

“Do I meditate in the morning? I don't. So what's wrong with me? I'm supposed to be a Sahaja Yogi.” Nobody has to tell you. You yourself should do this to yourself.

You are fond of food? “All right, doesn't matter, I'll fast for two days.” No fasting is allowed in Sahaja Yoga, but fasting for detachment is all right. Not for God's sake, for your sake you do it. “I like a particular type of cake. All right, I'll not have it. I'll not have it for one year.” But no, if people have to give up, then they will give up something like rhubarb. So one should not be cunning about it. You should not be cunning with yourself. So what you have to do is to see where does this mind go. What is the attraction...?

So a tapah is to be established within yourself, self-discipline. Now those who talk too much should stop talking.... If our tongue talks too much, then we had better keep quiet. If we do not talk, we better talk. We should teach ourselves how to talk. Now go and talk to the sea. Go and talk to some tree. Go and talk to someone like that. Or best is to talk to Me, to My photograph. So that is how you achieve a kind of a control over your tongue, to talk sweetly. Some people have to go through penance for that. For them, to talk sweetly is like taking rhubarb again. They just cannot talk sweetly, just can't – sarcasm. You see in that sarcasm, they have a special pleasure.

Try to say something sweetly. You can be humourous without being sarcastic. Humour is the best way. What is the need to be sarcastic? There is no need at all. It is a sign of cowardliness, sarcasm. It is a sign that you want to hurt others, but you are not straightforward. So try to avoid sarcastic talking. If you are sarcastic, better tell your tongue to behave itself. So a little disciplining towards yourself, punishment what you call or the tapah, the penance, has to work out.

Let the dynamism work out

People have so many ways of seeing things. Some men want to see women all the time. Some women want to see men all the time or clothes or anything. Now the difference is that when you see something, it reacts. The difference between My looking at anything is that that reacts. When I look at you, your Kundalini reacts. When I look at this, it gets vibrated. Every eye, every glance makes the thing react. And *nireekshana* means, "I know what it is, I know what it is." Just looking at a person I know what it is. Looking at a thing, I know what it is – nireekshana. And the whole thing is in the memory....

Everything I see gets vibrated and also I note what is there and is all ready there to be used at a proper time. But what do I do? What do I do? I do nothing. I do nothing. I do not think. I do not plan. Everything that you do, I don't do.

So when you have that kind of a temperament, you will be amazed the amount of dynamism that will work it out. You do not have to create a dynamo. It is inside you. Let it work it out.... You become the truth.

So in every chakra, concentrate and use the chakra to detach yourself from the particular quality of that chakra. Like now for example, the Nabhi Chakra does the digestion. Now you do not worry what you should eat to digest. Just detach yourself from there. With vibrations, if you just see and eat whatever is there, you will digest and then you become the truth.

Truth that is love – that is God.

May God bless you all.







a serene person

They said, “You see, what happened is that our husbands told us, ‘If you really want to see a lady who is absolutely, immaculately feminine and very auspicious and very serene, then it is Mrs. Srivastava.’”

So they came to see Me. Imagine them. The idea of serenity does not exist now for women in the world, but these ladies came to see Me. “Who is this serene lady who has come...?” Very respectfully, they said, “How did you develop this serenity?”

I said, “I didn’t develop. It was just existing. I didn’t do anything to look serene or in any way work it out. There is no beauty parlour for that, but it is something innate in Me. What did you think it was – serenity?”

She said, “No, no, all the men praised about you that ‘she is a person who is, even in these horrible days, extremely serene.’”

Once you are awakened in your essences,

your

We have to understand one thing: that the essence is within us.

For example, innocence is absolutely pure. Within us it is absolutely pure. In its own form it is absolutely pure. But when it is reflected through our medium, it gets spoiled. The way you are, the way you express gets spoiled.

If you are a cunning person, the innocence cannot be manifested. Your innocence, whatever God has placed within you, is completely darkened because you cannot reflect it back. There is no manifestation of it.

Why it happens? If you are pure, if you are all right, the innocence is all right. Then why is it not manifested through you? Why this cunningness can stop that innocence or any other essences that are within you, which you know exist on different chakras. We must think about it, why it happens, that even after Realization we cannot properly manifest our innocence, our primordial powers which are within us in absolute purest form. Why? What happens within us?



you will be amazed to see the truth lie somewhere else and we are just fighting among ourselves.

essence

The trouble is with our attention. When you became human beings, you were given full freedom to put your attention onto anything you wanted. Say if you want, you can put your attention on to any subject. Say I receive a telephone call. So I put My attention to it. Now I can go on identifying with it, thinking about it. All My attention will be enveloped and I will not pay attention to anything else that is happening. The attention is so mobile it has no base, as if the whole thing, like a jelly, goes and gets attached to a thing....

If you waste your attention on foolish, nonsensical things, what is going to happen? So this is how we put our attention onto absolutely useless things, sometimes gone to very depraved things also. We may put our attention to anything that we think requires our attention. But do you have your self-esteem? If we have, then where should be your attention? It should be on yourself. Where is your Self now? It is God Almighty. It is a part of that great primordial being. Your attention should be on that.

After Realization, your attention should be in your heart, on your spirit, which is the part of God Almighty. If your attention is on your spirit, you will be amazed, how your attention will act. You see like a jelly which attached to a point. It may little bit get disturbed. Again it will get settled down. Again it will get a little bit disturbed. It will settle down. It will not hang onto any point and will not bother you.

So to put all your essences properly, first of all, put your attention to your heart and to your spirit because that is your absolute point which you have discovered.

23 June 1980 London

BE STEADY



Seeker: Respected Mataji, please give me the knowledge and show me more clearly the way... What are the dos and don'ts for Sahaja Yoga?

Don'ts and dos – first and foremost things are that a Sahaja Yogi cannot smoke or drink. One absolutely, one hundred percent sure, because if you drink or smoke you will find after some time either you will lose your vibrations or you will start vomiting. You cannot smoke. If you smoke, your Vishuddhi will be caught. If you drink your Nabhi chakra will be caught and whenever you will place your hand towards the photograph all the Nabhi chakra will be burning absolutely. So you will say, “What is this happening?” And you will give up. Many people have done it without any difficulty. They do not have any difficulty. They just give up.

So this is one of the most important things that you have to gradually give up. Just take My name. You can work it out. We have people here, they will tell you they were alcoholic, they were taking drugs and they were doing all kinds of things. They have given up all that and now they are absolutely normal people. First thing is that don't drink and don't smoke.

Secondly, do not fast. When Mother is there you are not to fast. Only fast on Naraka Chaturdashi – that's all.... If you do not feel like eating, eat something else, but don't leave your stomach empty. You can have some fruit juice or milk or whatever you like. These are certain things about the food and the stomach – Nabhi chakra....

You can be fully realized if you come together

22 March 1977 Bharatiya Vidya Bhavan Delhi



Keep your eyes steady and mostly on the Mother Earth. You see, you have heard about Lakshmana. He never saw the face of Sitaji – never, never saw Her face. He only saw Her feet. How can that be? He was always living with Her. He had never seen Her face. He had just seen Her feet. So you can imagine what should be the position and for fourteen years he had to lead a complete brahmacharya's life. She was like his mother. He knew She was Adi Shakti, but he just saw Her Feet.

That should be our case.... We should lead a sanctified married life. Now supposing somebody is married, then he should not run away with other women and the other women should not run away with other men. And lead a sanctified life, create a nest of family, a proper family house. Try to adopt, compromise, adjust, make your wife realize or make your husband realize and bring peace in the family because there are many great souls who want to take birth – many of them.... So you must try to get a family life, a proper family, a proper relationship.

Do service to your parents, to your mothers. Do not find faults with your parents and try to be kind to them. Also be kind to the wife's parents and try to be good in the family. Try to bring more peace if they are difficult. I mean, it's all right.

Do not spoil the children also. Correct them. Make them loving. Make a nice society.

Every one of you should be the carrier of the love of your Mother, everywhere. If you are Sahaja Yogis and if you change and transform in your behaviour, naturally Sahaja Yoga will have its own reputation and everybody will start taking to Sahaja Yoga....

You cannot earn any money from Sahaja Yoga. Do not have Sahaja Yogis for business partnerships. No, they are Sahaja Yogis. Do not use Sahaja Yoga for making money....

You have to be generous people.

You have to be absolutely honest....

Be satisfied in your heart....

You have to lead a chaste life and you have to also see chaste things....

Your priorities will change. Your friends will change gradually. You will not like dirty jokes, nothing. You will just change and you will run away from them. I have seen these foreigners. Now they are telling Me that they just cannot stand all these things now. Once upon a time, whatever they could tolerate and enjoy ... they just cannot stand it and bear it because now you have become saintly. You have to be decent people....

Do not dabble into all these rumours and frivolous things. Do not waste your precious life. You are Sahaja Yogis. Not a single moment is to be wasted on nonsensical things. Every moment should be spent in having dignity for yourself, for others, for loving others....

Do not be misers at all. Miserly people are against Sahaja Yoga and if miserly people come, I give them trouble. If you are miserly, you get lots of trouble. So you do not get miserly I'm telling you.

And do not be too talkative and troublesome. I can stop your talking. And if you do not talk at all, that is also not good.

That means **do not go to the extremes of anything.** These are certain things which you have to know.

Women should not dress up like men and men should not behave like women. All these nonsenses you should not do. You should be yourself... No need to wear funny dresses and go around and have your hair up to this much or try to show off. You see, all these are mythical things. Be normal, natural people and lead a normal, natural, decent life and it's not so important.

Food is not so important. Whatever you get, you get, you eat.

And do not talk too much of comfort and do not also sleep on the thorns – no, no, no. But do not be absolutely a waster. Be in the centre. It is a very simple thing for Sahaja Yogis.

And you see with your vibrations if you have to take a decision. “Should I take this house or not?” Take the vibrations. Anything you see, “What should I do? Should I have? Who should I have as a prime minister?” Now, see for yourself whom do you want to have as prime minister. See four people you put in – see the vibrations. Who has the best...? In a democracy

anybody can be brought in, but the one who is a good one is a Sahaja Yogi. He should be the prime minister and you should ask. If the more people ask for it, he may be.

So decide everything with vibrations, for yourself, for collectiveness or anything. And the most important is that you give it to others.

Sahaja Yoga does not work in your houses, families or in small little groups, but it works ... when all of you are here – because I am here. It is a collective work. All of you are cells of one body and the more cells that are awakened, the more the body is active.

So you have to come together, to be together. Love each other. Mix up with others. Do not form groups – no. You should talk to each other very freely, whatever is your language, nationality or whatever it is. And you should mix up with others.

It is not proper. It is a sense of insecurity that is expressed if you have a group.... There should be no grouping done – no need. Be open. All of us are born of one Mother. We should not feel insecure.... Together is all right. We are all brothers and sisters.

Be very friendly and kind and do not analyze others and criticize others. Better to criticize yourself than to analyze others.... We should watch ourselves and not others. Why somebody is behaving like that, you just don't worry. How are you behaving yourself? Are you all right? Are your vibrations all right? And that is how – with love, patience, understanding – I am sure one day we all will feel the oneness, all of us, and we should help each other. If somebody is sick we should help....

You should not sort of identify with yourself. You should identify yourself with the eternal life that is within you and you are going to enjoy it very much.

So do not feel insecure. Do not have too many desires for something and you will be surprised.... If it works out, well and good – if it doesn't work out, well and good – because we are there after all. And if the car gets punctured, all right, we are there after all. Even if the car is not there, we are there. We are not lost.

So do not think of the future, do not think of the past, but think of the present and enjoy.

That is the message of Sahaja Yoga and perhaps I have covered most of the points for you people. And never try to criticize anyone – never, never, never. And be firm and know that you have just now crossed, so many of you just crossed.

So be steady.... What is going to happen, let us see. Let us see. Be with that.

Suddenly, do not be bumptious about it and otherwise you will be rippled back again, you see. So gradually grope the whole thing. When you have got the mastery over it, then grip it. But if you are bumptious, anybody can push you down.... There are many like that. So be careful. You see, everybody is trying to push you down.

In this world, there are satanic forces and you are very special chosen people. That is why you have got vibrations. There are so many people ... but how many have felt it? You are the very few who have felt it.

So be careful about it and meet together in this same number. All of you can be realized fully if you come together and sit together. They say when Mataji is here, they are here....

Those eight or ten people who have been attending it regularly are the best and they are also busy cleaning you. 🙏

I r e s p e c t y o u r

Free

At this time you had to have your Realization.

That was decided by the divine collectivity, you can call it. All the Gods, Goddesses, all of Them decided to put this work on somebody whom they thought to be very capable. So They said, “We all will be with You, entirely with You, all Our powers will be with You, but You take up this job now in this Kali Yuga to transform human beings.”

In a way, human beings are more difficult than animals because they have their own freedom and they have been given this freedom to achieve their final freedom. In their freedom, the way they behave is something very surprising, how they go completely out of control and try to do things which are so destructive. Of course, in Kali Yuga, it was predicted in India, but I think they could not predict what would happen in America or what would happen in the western countries where people have freedom just to destroy themselves and they are finding new methods of destroying themselves.

This tendency cannot be curbed, cannot be stopped by Adi Shakti or by God Almighty because you have been given the freedom to ruin yourselves, spoil yourselves and to go to hell. That cannot be controlled by any divine power. The divine power also respects your freedom.

down

So the divine collectivity thought, “Are We going to completely ruin the creation of Adi Shakti? Are We going to completely destroy whatever She has created and then recreate something better?” This was the discussion going on. And most of Them were so fed up with the human beings, especially with the western freedom, that They said, “These people want help. And why should We give them the Heavens? It’s not proper.”

So the first thing Adi Shakti did was to create a seeking in them. She created it, this desire to seek. And so these people, belonging to this culture which was so destructive, started seeking. And when the seeking started, also, as usual in the market, there were many others who came forward to demand answers to their seeking. They had to go to various cults and things and false people and all that because they had no way to know. But if they had read some books of enlightened people like Kabir, like Nanak, even the Gnostics, their scriptures, anything like that, they would have understood what is the truth and where to find it and how to find it.

It is a big struggle I find between the people who are seekers and those who are not at all seekers. They do not want to know and they can never be seekers. I can assure you that some of them will never think of seeking. *Shri Adi Shakti Puja 1994*

God has given you freedom

The other day in Rome, one journalist came and he felt. He said, "I've never expected this, I'm fantastically good" and all that and "the vibrations I'm feeling, cool breeze I'm feeling." And then he never appeared on the scene. And he said that "I'm enjoying my Self Realization."

It is very selfish, I think, just to enjoy for yourself. Imagine the light enjoying its own light and giving no light to others. Why to give enlightenment to any such a selfish personality? He will lose all his vibrations, I can assure you, and then he will come back to Me after one year and say, "Mother, I've got a headache here and my foot is like this and I met with an accident...."

God has no interest in such wasters. Do you repair the lights which are never going to give light? God is the source of all the common sense and He is not going to do something to waste His energy on people who have no value for their own lives.

So I tell you again that you are important, a very important creation of God, as a human being. And in His compassion and love, He has decided to give you this emancipation so that you enter into the kingdom of God and reside with His bliss. You are the most important among all the evolved things and the grace is absolutely openly flowing. You do not have to confess anything. You do not have to feel guilty. You do not have to worry what you have done before. You do not have to pay or jump or do any mental or physical exercise. It works out.

But the transition from working it out and developing into its full scale is a dangerous place – like a bird which halfway comes out of the egg and still is sticking on to everything that is dirty in the egg. Here, one has go to fearlessly, completely thrash out all that is misidentification and spread the wings into this new freedom with complete confidence and understanding that your Creator is the Almighty and that you are in His domain and that He loves you.

God has given you freedom to decide. If you want to go to heaven, you can go. If you want to go to hell, you can.

A man says that he does not believe in human freedom because we are not free to be born when we want and to die when we want and to have accidents when we want.

I am talking of that freedom only. I believe in it and you can have it also.... I will give you an example. There was a lady. This Algerian was told she was going to die in one week's time. The doctors said. Everybody said. And she is not only living, but she is doing very well now. She is with her children and everything.

Our president of India came to the London airport and they told that he was going to die. They had prepared for his funeral and everything in India. And I met him at the airport. You know that in ten minutes he got cured and he went there. He walked on. Everybody started seeing whether he was coming or his ghost was walking down. It was like that. And he is still there – still there.

All right, then about accidents ... so many accidents – one and a thousand and one. But I will tell you one where the bus fell down with the Chhaya-pandit coming to see Me, about eighty feet, double rumbling. And it stood on its four wheels and the driver ran away with fear, but somebody knew how to drive and the key was in there. They started the thing and they came out, and not one person was hurt.

Actually, even if a Sahaja Yogi wants to die, he cannot die. He will be looked after by angels. It is a fact. Tell him that. You see, all this could be stories to him, but all is a fact and you see for yourself. If I say so, why not have it? It's all free.

He is honest because, at this point... what he says is true because he is not free. But I'm talking of something that has to happen to you.

2 May 1982 Lille France

If you want to go to hell, I will give you a chariot....

If you want to go to heaven, I will give you an airplane.



I leave it to your freedom because I have always believed in the freedom of My children because I think they are not that low type, that I should put freedom on them as a sort of a bar that they should not use their freedom.

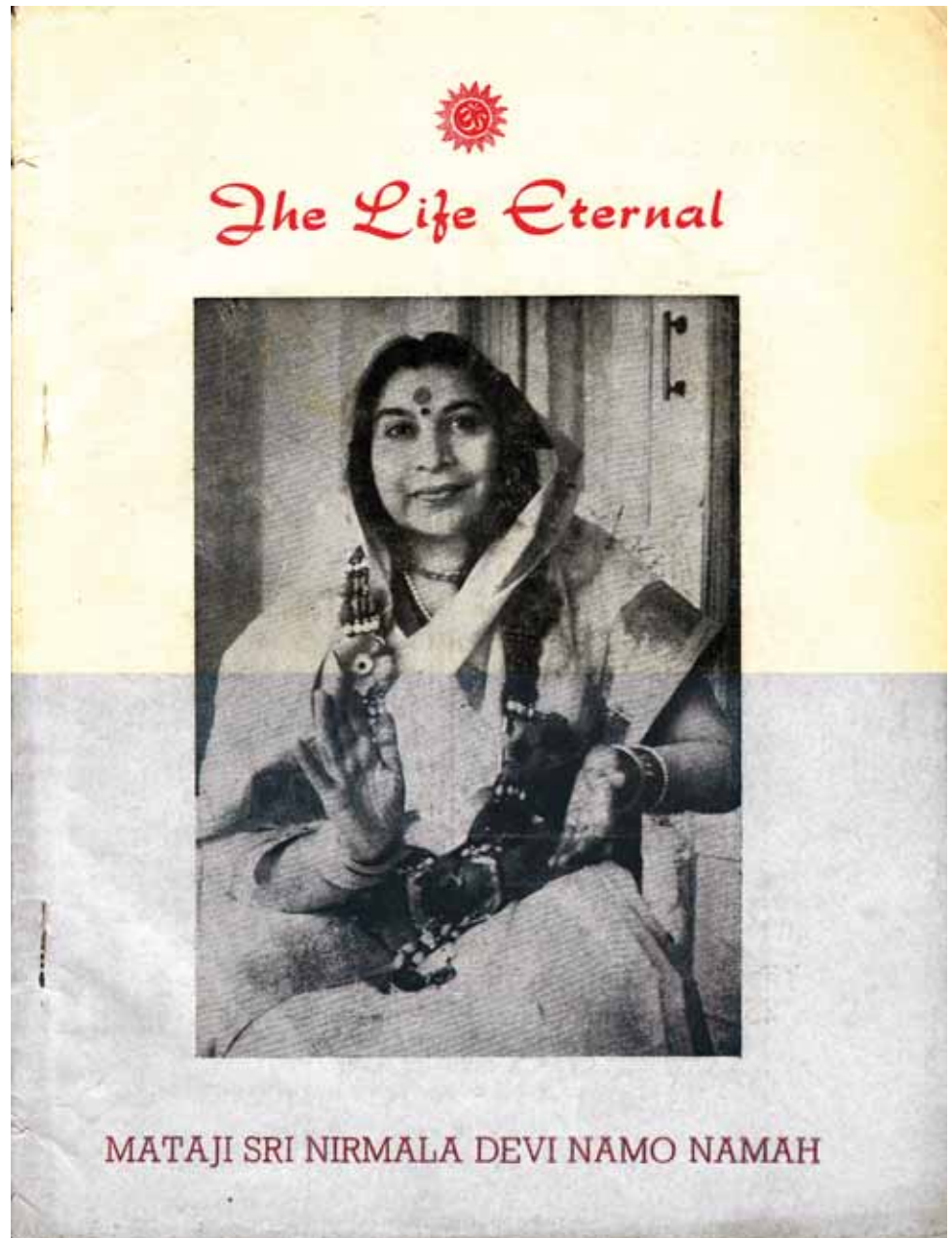
You are absolutely free. If you want to go to hell, I will give you a chariot to go direct. But if you want to go to heaven, I will give you a *vimana*, an airplane to go there. So it is for you people to become dynamic and to have confidence within you....

Freedom is different and abandonment is different. These are two things one must understand. Say there is a kite in the hand. Then it is in your hand. But if you allow the kite to fly wherever it likes, it is abandonment. So the freedom is that in which you can manage to manoeuvre it, to man it, to take it the way you like. That is the freedom. Then you are free. But if ... baselessly you are roaming about, then this is abandonment for which there is always a punishment.... You see they just want to play games. It leads them nowhere. So this is not freedom. This is tomfoolery. It is making a fool of yourself. It is only your identification. Freedom means freedom to ego, not to wisdom.

Guru Puja 1979

I met Her Holiness Mataji in April 1974. Before actually meeting Her, I attended one session of meditation in November 1973. I got Her photograph and practised at home, as I was told in the session. And lo! I got what I was longing for from the photograph itself. The next year when I meditated in the presence of the Divine Mother, I was overwhelmed with joy. Inner peace came to me. Her Holiness Mataji told me that I was realized. It was really very kind of Her Holiness Mataji to have given Realization to an ordinary person like me. We are all very grateful to the Divine Mother for giving us the sacred knowledge of Sahaja Yoga, making Kundalini awakening and raising as easy as child's play. Ancient seekers had to go to the Himalayas and jungles to learn this technique. In these days of pseudo-gurus, it is really very kind of the Divine Mother to have come amongst us. Her presence is a great blessing to mankind.

R.D. Kulkarni



Sahaja Yoga gives you a chance to be fully your meaning.

Take full advantage of it.

Establish your attention in the Absolute

and achieve the Eternal Life in the Kingdom of God.

This lies more in the capacities and subtleties of subtler people.

Later on the gross may follow.

The early Sahaja Yogis are the foundation of this empire of God.

Shri Mataji Nirmala Devi

The Joy of Life

Until the other day, I was wandering aimlessly as a beggar in the streets of life.

Thanks to Shri Mataji, I am hoping to become a king of kings in the near future.

So long as your desires are not fulfilled and they overwhelm you in endless succession, you are in essence a beggar. True joy and permanent happiness are possible only when all your desires are fulfilled. There is one desire fulfillment in which all desires are fulfilled. That is the desire for God. When the Divine Grace falls into the *kamandal* of your heart, all your desires are fulfilled, your sorrows of ages are wiped out and you experience the eternal spring and joy of life.

Only that person is a king who is himself full and in his fullness gives to others. Only a God-realized soul is the king of kings because he is in possession of infinite wealth and can distribute that wealth to others. He is established in universal consciousness and is full of love and compassion for others. Only in that state of divine love can you truly give to others.

My greatest fortune in life has been that I came into contact with Mataji Nirmala Devi who awakened the sleeping Divinity within

me and put me onto the path of God Realization. My long search for God and a true Guru ended after I become one of Shri Mataji's spiritual sons. I was reborn a second time, in the spiritual kingdom of God. I truly became a Brahmin, the devotee traveller on the path to the supreme Brahma.

Without the grace of the Guru, God Realization is impossible. The Guru only can sow the seed of Divinity in you. Unless you nurture the seed into a tree by total devotion and sadhana, you cannot reap the fruits of the Divine. Only as you advance in sadhana, can you experience the great bliss and beauty of Divinity within you and the greatness of Mataji. Hence, please do not judge Mataji with your limited intellect, your ego and your limited spiritual experience. It will be almost like the seven blind men trying to find out about the elephant.

Mataji has opened the doorway to the kingdom of God, which overflows with the treasures of eternal love, bliss, beauty and holiness.

Let us all take part of these eternal treasures of the Divine Kingdom by being true disciples of Mataji.

Gopal, New Delhi

Our Story

In 1980 a small journal was published by The Life Eternal Trust. The fifty-six pages included Shri Mataji's words and testimonials about the lives of Sahaja Yogis, as well as ads from manufacturers of cables and ball bearings. Weekly meetings were listed in Bombay, Delhi, Pune, Raburi, Dhulia and Switzerland. "The Life Eternal" is a chapter in Our Story.

This is the Era of Enlightenment.

One can see and feel the bubbling of new idioms in our creative world of art, music and all that is beautiful and joy-giving.

Integration is the key note of this new regeneration of universal tones.

These tones are ripples of the harmonic, dynamic undercurrent music of the Universal Divine Love.

Shri Mataji Nirmala Devi



*In My lifetime what is most important
is the raising of the Kundalini.*

So I am not worried about other things.

That is My job, you see.

DIVINE COOL BREEZE volume 26 number 2

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(Matthew Fogarty photographer)

PAGE 17: Vaiturna India circa 1982 *(Matthew Fogarty)*

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I want to talk about the Promised Land



the land where there is the rule of God Almighty,
where your Father is sitting with both His hands to receive you with love
and give you all His powers for which you should not say, "I'm not ready."

The only thing I cannot do is to create that earnest desire in you.